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ON THE COMPLETION OF THE FIRST VOLUME OF THE NEW EDITION OF THE ENCYCLOPAEDIA OF ISLAM, THE EDITORIAL COMMITTEE PAYS HOMAGE TO THE MEMORY OF J. H. KRAMERS AND E. LÉVI-PROVENÇAL, MEMBERS OF THE EXECUTIVE AND OF THE EDITORIAL COMMITTEES, DECEASED IN 1951 AND IN 1956 RESPECTIVELY.

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stones prove its antiquity. Arcos declared for 'Abd al-Rahmān I when the latter undertook his campaign against Yūsuf al-Fihri; it was subsequently sacked by Shakyā b. 'Abd al-Wāhid al-Miknāsī, leader of the most important and most dangerous Berber revolt against the first Umayyad *amir*. During the Arab-muwallad conflict at the end of the 3rd/9th century in the region of Seville, the rebel *castillos* of Arcos, Jerez and Medina Sidonia were assaulted by the troops of the *amir* 'Abd Allāh. Yūsuf b. Tāshufin stopped at Arcos on his way to Zallāka. The Almohad caliph Ya'qūb al-Manšūr, in his campaign of 586/1190 against Portugal, concentrated his troops at Arcos de la Frontera; from there he dispatched his cousin al-Sayyid Ya'qūb b. Abī Ḥafṣ against Silves, while he himself proceeded to lay siege to Torres Novas and Tomar. Ferdinand III took possession of Arcos in 648/1250, after having captured Granada; its Muslim inhabitants rose in revolt in 659/1261, and it was reduced to submission by Alfonso the Learned in 662/1264. In 739/1339, when the Marīnid *amir* Abu 'l-Ḥasan undertook his Andalusian campaign, which resulted in his defeat at the battle of the Salado or Tarifa, the Andalusian Councils routed the troops of prince Abū Mālik a short distance from Arcos, and put him to death on the banks of the Barbate, which marked the frontier between the two countries. Up to 856/1452, the Moors of Granada encroached on the territory of Arcos, which for two centuries was a frontier town, kept constantly on a war footing and thus deserving its name of Arcos de la Frontera.

Bibliography: Idrīsī, Arabic text 174, trans. 208; E. Lévi-Provençal, *La Péninsule ibérique*, Arabic text 14, trans. 20; *Dic. geog. de España*, 1957, ii, 697; A. Huici, *Las Grandes batallas de la Reconquista*, 336. (A. HUICI MIRANDA)

ARMAN [see ARMĪNIYA].

ARMĪNIYA, Armenia, a country of Hither Asia.

I. Geographical Outline.

Armenia is the central and most elevated part of Hither Asia. Encompassed between two mountain chains, the Pontic chain to the north and the chain of the Taurus to the south, it lies between Asia Minor to the west of the Euphrates, *Āḡharbāyḍjān* and the region south-west of the Caspian (on a level with the confluence of the Kurr [Kura] and the Araxes) to the east, the Pontic regions to the north-west, the Caucasus (from which the line of the Rion and the Kurr separates it) to the north, and the plain of Mesopotamia to the south (area of the Upper Tigris). To the south of Lake Van, Gordjaik (the ancient Gordyene, now Bohtan) and the land of the Hakkari Kurds (the region of *Djulamerk* and *Amadiye*) form geographically a part of Armenia, although they have not always been subject to the Armenians. Armenia thus embraces almost the whole of the territory extending between long. 37° and 49° East and lat. 37.5° and 41.5° North. Its area can be estimated at about 300,000 sq. kms.

The geological framework of the land consists of mountains having an archaean core and covered with sedimentary strata and tertiary deposits, but vast volcanic masses and lava flows of more recent date have modified its structure. High plains extend between the mountain ranges and vary in altitude from 800 to 2 000 metres (Erzerūm: 1,880 m.; Kars: 1,800 m.; *Mūsh* on the Murād Sū: 1,400 m.; Erzinḍjān: 1,300 m.; Erivān: 890 m.). The eruptions have produced a whole series of volcanic cones which are among the highest peaks in the land: Ararat (5,205 m.) to the south of the Araxes; the Sīpān

dāgh (4,176 m.), already known to al-Balāḍhūrī (ed. De Goeje, 198. Cf. *Zeitschr. für arm. Philol.*, ii, 67, 162; Le Strange, 183); the Bingöl dāgh (3,680 m.) to the south of Erzerūm; the Khoridāgh (3,550 m.), the Ala-dāgh (3,520 m.), and the Alaghöz (4,180 m.) which forms to the north an almost completely isolated massif.

Armenia is the cradle of great rivers: the Euphrates, the Tigris, the Araxes and the Kurr (Kura). The Euphrates is formed through the confluence of two branches, the northern branch or Kara Sū (Ar. Furāt) and the southern branch or Murād Sū (Ar. Arsanas) which come from the Armenian plateau; the Tigris is born in the border range of the South called the Armenian Taurus. While the system of the Tigris and the Euphrates irrigates the lands inclined towards the Persian Gulf, the Araxes (Ar. al-Rass, [q.v.]) which comes from the Bingöl dāgh, waters the lands turned towards the Caspian Sea and, before flowing into it, joins the Kurr which, with its parallel prolongation, the river Rion, a tributary of the Black Sea, separates the Caucasus sharply from Armenia. The Euphrates and the Araxes cut deeply into the Armenian plateau and these breaches facilitate the drainage of water with the result that Armenia has but a small number of lakes, Lake Van (1,590 m.) called in Arabic the lake of *Khilāt* and *Arḍīsh* [q.v.] and the Gök Çay [q.v.] or Sevanga (2,000 m.) mentioned already in 1340 by al-Mustawfi, and several smaller lakes.

The orographical and hydrographical systems of Armenia are such that the land is divided into a number of basins separated the one from the other by high mountains, a fact that helps to bring about the feudal disunion in which the Armenians have always lived.

The climate of Armenia is very severe. The winter lasts regularly for eight months on the plateau, the short and very hot summer rarely exceeds two months; it is very dry and crops have need of artificial irrigation. The region of the plains along the Araxes enjoys, however, a more favourable climate. The snow-line in the mountains of the South lies at 3,300 m., but rises to 4,000 m. in eastern Armenia.

II. History.

1. — Armenia before Islam.

Armenia is thought to have been inhabited towards the 17th century B.C. by an Asiatic people, the Hurrites, who were neither of Semitic nor of Indo-European origin; this people was organised in the first half of the second millennium by a conquering Indo-European aristocracy and later became subject to the Hittite empire and thereafter to the Assyrians. In the 9th century B.C. a people closely related to the Hurrites, the Urartians, also called *Khaldi*, established there the powerful kingdom of Urartu (the biblical Ararat), of which Lake Van formed the centre. This kingdom, which had to fight against the Assyrians, attained its apogee in the 8th century, but was destroyed towards the middle of the 7th century by the Cimmerian and Scythian wave that flowed over Hither Asia. During and after these changes an Indo-European people of the Thracio-Phrygian family, a branch, probably, of the Phrygians whose state had just been destroyed by the Cimmerians, came from the West and conquered Urartu. These new inhabitants were called Armenians by the Achaemenid Persians (Greek: Ἀρμένιοι), a name of

which the meaning and origin are still unexplained, and the region became known in the course of time as Armenia. The Armenians, however, call themselves Haik (from the name of the hero who led the Armenian people to the conquest) and refer to their land as Hayastan.

The Armenians, save in the time of Tigranes II (Tigranes the Great), have never played a dominant rôle in Hither Asia. The reasons for this were, to a large degree, the feudal régime favoured by the geographical nature of the country and itself a source of internal dissensions, and also the proximity of powerful empires. From the time of their settlement in Armenia the Armenians were vassals of the Medes and then of the Achaemenid Persians who placed the land under the control of satraps. These latter, taking advantage of the troubles caused by the death of Alexander the Great, became veritable kings who afterwards recognised the suzerainty of the Seleucids. When Antiochus III was defeated by the Romans at Magnesia (189 B.C.), the two "strategi" who governed Armenia made themselves independent, took the title of king and formed two kingdoms, the one, Artaxias, in Great Armenia or Armenia proper and the other, Zariadris, in Little Armenia (Sophene-Arzanene). Great Armenia fell afterwards under the suzerainty of the Arsacids. In the first century B.C. a descendant of Artaxias, Tigranes the Great, threw off the Parthian yoke, dethroned the king of Sophene and united all Armenia under his sceptre; having achieved Armenian unity, he established at the expense of the Parthians and the Seleucids a vast Armenian empire and played an important political rôle. After him, however, Armenia was reduced more and more to the rôle of a buffer state between the two empires, the Arsacid Parthian and the Roman, each of which desired to impose a king of its choice, internal troubles furnishing a perpetual pretext for intervention and encroachments. In general, from the year 11 A.D. down to the fall of the Arsacids in 224, it was, for the greater part of the time, cadets of the Arsacid family who ruled in Armenia, now supporting their relatives in their wars against Rome, and now accepting the Roman protectorate. When the Arsacid Parthians were replaced by the Sāsānids, Armenia, continuing under the rule of Arsacid kings and embracing Christianity at the close of the 3rd century, became once more a new apple of discord between the two empires which in the end reached an agreement to share the weak vassal state. By a partition which took place about 390 Persia received the eastern portion, four-fifths of Armenia, over which Khosraw III reigned with Dwin (Ar. Dabīl) as capital, while Rome kept the western part where Arshak III ruled at Erzindjān. After the death of Arshak the Romans (Byzantines) entrusted to a count (*comes*) the administration of the land. The Persian part of the country or Persarmenia retained its national princes until 428-9 and was thereafter administered by a Persian *marzbān* residing at Dwin. According to the Armenian historian Sebeos, the most important native source for the period extending from the 5th to the middle of the 7th century, the Persian domination never succeeded in implanting itself solidly in Armenia, all the more since the Sāsānids persecuted Armenian Christianity. The Armenian lords (the *nakhharar*) availed themselves of every opportunity to shake off the detested yoke of the fire-worshippers and in their quarrels with the Persian *marzbāns* invoked frequently the aid of their co-religionists in Byzantine Armenia, a proce-

dure that led to frontier skirmishes and at times to real battles. A wide breach in the community of interests between Armenia and Byzantium was made, however, in 451 by the Council of Chalcedon, the decisions of which were condemned by the Armenians at the Council of Dwin in 506. This schism, which was definitive despite the efforts of the Greeks to restore union, facilitated political relations between the Armenians of Persarmenia and the court of Ctesiphon, now become more tolerant towards Christianity.

Under the emperor Maurice (582-602) the Byzantines, profiting by the troubles of the Persian empire, reconquered a part of Persarmenia. Armenia now enjoyed a period of peace, but Khosraw II Parwiz (590-628) resumed in 604 against the Byzantines a war which was to last until 629 and was marked by the celebrated campaigns of Heraclius (610-41) in Atropatene.

Throughout the Sāsānid period the intervention of the two great powers, the internal discords between the great families which vied with each other for pre-eminence and the incursions of the Khazars on the north-eastern frontier maintained a complete anarchy in the land. Armenia, ravaged and torn, found itself at the moment of the Muslim invasion in a state of weakness that did not allow it to oppose a strong resistance to the Arab assault. Favoured by this anarchy, there now developed in the region of Lake Van the power of the Rshuni family which had for its base the island of Aghtamar in Lake Van and whose chief Theodore played a great rôle at the time of the Arab invasions.

2. — Armenia under Arab domination.

The history of the conquest of Armenia by the Arabs still presents in its details many uncertainties and obscurities, for the information found in the Arab, Armenian, and Greek sources is often contradictory. The Armenian account by Bishop Sebeos, who speaks to us as an eye-witness of these memorable events, is by far the most important source for this period; to this account there must be added, as a valuable complement, the work of the priest Leontius which constitutes indeed for the years 662-770 the only notable testimony. Among the Arab authors the first place belongs to al-Balādhuri who made use to a unique degree of accounts drawn from the inhabitants of Armenia.

After the conquest of Syria and the defeat of Persia by the Arabs, the latter began to make repeated irruptions into Armenia and to contend with the Byzantines for possession of the land. 'Iyād b. Ghānim, the conqueror of Mesopotamia, undertook between the close of the year 19 and the beginning of the year 20/639-40 a first campaign in south-western Armenia, where he penetrated as far as Bitlis. Al-Balādhuri (176), al-Ṭabarī (i, 2506) and Yāqūt (i, 206) agree on the date of this campaign, but differ in regard to its details. A second Arab attack took place, according to the accounts of al-Ṭabarī (i, 2666) and Ibn al-Athīr (iii, 20-1), in the year 21/642. In four corps, two of which were under the command of Ḥabīb b. Maslama and of Salmān b. Rabi'a, the Muslims advanced into the frontier regions of north-eastern Armenia, but, driven back on all sides, soon had to retire from the land. Nor did the brief razzia carried out in the year 24/645 by Salmān b. Rabi'a from Ādharbāyḍjān into the Armenian border territory have any more enduring effect: see, on this raid, al-Ya'qūbī, 180; al-Balādhuri, 198; al-Ṭabarī, i, 2806.

According to the evidence of the Arab historians and geographers (see especially al-Ya'qūbī, 194; al-Balādhurī, 197-8; al-Ṭabarī, i, 2674-5, 2806-7; Ibn al-Aṭṭār, iii, 65-6), the greatest invasion of Armenia, the one which for the first time reduced the country to effective Arab control, occurred during the caliphate of 'Uṯmān towards the end of 24/645-6. Mu'āwīya, the governor of Syria, charged the same general Ḥabīb b. Maslama, who had already distinguished himself in the battles of Syria and Mesopotamia, with the conquest of Armenia. The general marched first against Theodosiopolis (Armen. Karin, Ar. Kālīkalā, now Erzerūm), the capital of Byzantine Armenia and took the town after a short siege. He inflicted a heavy defeat on a great Byzantine army which, reinforced by Khazar and Alan auxiliary troops, had moved forward to stop him on the Euphrates. He turned next towards the south-east in the direction of Lake Van and received the submission of the local princes of Akhlāt [q.v.] and Moks. Ardīsh on the north-eastern shore of Lake Van also yielded to the Arab troops. Ḥabīb then marched to besiege Dwin, the centre of Persarmenia, which likewise capitulated after a few days. He concluded a treaty of peace and guarantee with the town of Tiflis in return for the recognition of Arab suzerainty and the payment of a capitulation tax (*dīziya*). At the same time, Salmān b. Rabī'a with his army of 'Irāḳī troops, subjugated Arrān (Albania) and conquered its capital Bardha'a.

The Armenian tradition differs from the Arab tradition in the matter of dates as well as in various details. On one point alone, the direction given to the great Arab invasion, is there complete agreement in Sebeos and al-Balādhurī, as a comparison of the routes indicated in each of these authors reveals.

According to the Armenian historians, an army entered Armenia in 642, penetrated to the region of Airarat, conquered the capital Dwin and then left the country by the same route, carrying off 35,000 prisoners. In the next year the Muslims made, from Ādharbāyḍjān, a new irruption into Armenia. They ravaged the region of Airarat and penetrated even into Georgia; a sharp defeat which the prince Theodoros Ršhtuni inflicted on them compelled them, however, to retreat. Soon after this event the emperor recognised Theodoros as commander of the Armenian troops. Armenia, spared the Arab incursions for a number of years, then recognised anew the suzerainty of Byzantium. When the truce of three years concluded between the Arabs and Constans II, the successor of Heraclius, who had died in 641, came to an end in 653, a resumption of hostilities had to be expected in Armenia. In order to prevent a threatening invasion by the Arabs, Theodoros surrendered the land voluntarily to them and concluded with Mu'āwīya a treaty very favourable to the Armenians and which imposed on them only the recognition of Muslim suzerainty. In the same year, however, the emperor, with an army 100,000 strong, appeared in Armenia, where most of the local princes ranged themselves on his side. He brought all Armenia and Georgia once more under his authority without much trouble. Yet scarcely had Constans II left the country (654), having wintered at Dwin, than an Arab army entered the land in its turn and took possession of the districts on the northern shore of Lake Van. With the aid of these Arab forces Theodoros drove the Greeks from the country once more and was thereafter recognised by Mu'āwīya as prince of Armenia, Georgia and Albania. The attempts of the Greeks, with an army under the

orders of Maurianos, to reconquer the lost provinces failed completely. In 655 the Arabs extended their domination over the whole of Armenia and the Greco-Armenian capital Karin (Kālīkalā) had also to open its gates to them. Two years later the Muslims saw themselves constrained, however, to renounce for the time being a possession that was ill assured. When, in the year 36/657, the first civil war between Mu'āwīya and 'Alī broke out, the former had need of his army of occupation established in Armenia and the country, empty of troops, fell back immediately under its old master, Byzantium.

It transpires from the account of Sebeos that all these events, merged by the Arab sources in the great campaign of Ḥabīb in 24-25/644-646, occurred only after the end of the three year truce; it is on this date, too, that the information in the *Chronography* of Theophanes is based. There is, in the Arab historians, no mention at all of the fact that Armenia, after the first Arab invasion which occurred in the reign of 'Umar, had been subjected anew to Byzantine domination, nor of the events which unfolded themselves in the land during the period before the accession of Mu'āwīya. That Theodoros Ršhtuni submitted voluntarily to Mu'āwīya, a fact attested not only by Sebeos, but also by Theophanes, would be incomprehensible, if, ever since the first invasion of the Arabs, the country had been subjected to their full authority. According to Ghazarian, who, in the *Zeitschr. für arm. Philol.* (ii, 173-4), has made a close analysis of the divergences between the Arab and the Armenian sources, the contemporary account of Sebeos deserves more trust than the tradition of the Arabs; it is on Ghazarian that Müller relies (*Der Islam im Morgen- und Abendland*, i, 259-61); a different opinion is that of Thopdschian (*Zeitschr. für arm. Philol.*, ii, 70-1), according to whom there can be established in the Armenian and Arab historians a concordance of dates and facts relative to the first great Arab invasion. In the view of J. Laurent, *L'Arménie entre Byzance et l'Islam*, 90, 371, there were six Arab invasions between 640 and 651. H. Manadean, *Brèves Études*, Erivan 1932 (trans. by H. Berberian in *Byzantion*, xviii, 1946-8) has submitted the traditional data to a close criticism and has arrived at the conclusion that until 650 there were only three Arab invasions: (i) in 640, a first invasion through the Taron region and the capture of Dwin on 6 October 640; (ii) in 642-3, a second invasion by way of Ādharbāyḍjān into Persarmenia; (iii) in 650, a third invasion carried out from Ādharbāyḍjān and marked by the taking of Artsap^c in the Kogovit district to the north-east of Lake Van on 8 August 650.

The Arabs, who had carried off Theodoros Ršhtuni in 655 to Damascus, where he died in 656, had set in his place at the head of Armenia Hamazasp Mamikonian, a member of a rival family, the fiefs of which extended from the Taron to Dwin. Mamikonian took, however, the side of Byzantium and was nominated by Constans II to the command of the country in 657-8. The Byzantine domination did not last long. Mu'āwīya, after he had come to power (41/661), wrote to the people of Armenia, inviting them to recognise anew the Arab sovereignty and to pay tribute, and the Armenian princes dared not oppose this demand. According to the Armenian sources, members of the most notable families (the Mamikonians, the Bagratuni or Bagratids) assumed the government of the land under the first Umayyads down to 'Abd al-Malik. The Arab historians, on the other hand, describe Armenia as being under the

administration of Muslim governors since the conquest of Ḥabīb (see al-Ya'kūbī, al-Balādhurī, al-Ṭabarī for the period extending from 'Uḥmān to the 'Abbāsīd al-Muntaṣir, and the list of governors in Ghazarian, *op. cit.*, 177-82, Laurent, *op. cit.*, 336-47, R. Vasmer, *Chronology of the governors of Armenia under the first 'Abbāsīds*, in *Memoirs of the College of Orientalists*, Leningrad 1925, i, 381 ff., in Russian).

The first century of Arab domination in Armenia was, despite the destructive wars, an era of national and literary efflorescence for the country. And yet Muslim rule, in the time of the Umayyads and still less in the time of the 'Abbāsīds, under whom the hand of the Arab governors weighed heavily on Armenia, was not able to implant itself solidly in the land. Disturbances and rebellions were therefore frequent. The greatest and most dangerous insurrection against the Arab yoke occurred in the reign of al-Mutawakkil. The Caliph sent his most skilful general, the Turk Bughā the Elder, with a strong army which, after sanguinary and desperate battles in the year 237-8/851-2, succeeded in overcoming the rebellion. The entire nobility was then carried off into captivity. Al-Mutawakkil renounced his hostile policy only when he had need of his troops to fight the Byzantines and in order to prevent a new uprising fomented by the latter. He therefore freed the captive *nakhharar* and recognised (247/861-2) as the chief prince of Armenia the Bagratid Ashot (Ar. Aṣḥūt) who had already rendered to the Arab cause most important services. During the twenty-five years of his rule as the prince of princes Ashot won the affection of all his subjects as well as that of the local lords to such a degree that, on the request of these latter, the Caliph al-Mu'tamid conferred on him in 273/886-7 the title of king. He received the same distinction from the emperor, who concluded with him at the same time a treaty of alliance. The relations of Ashot with the Caliph were never troubled; he paid his tribute regularly, but administered and governed his possessions in his own fashion; the native princes likewise acquired during his reign an almost independent status.

After the death of Ashot (862-90) there reigned his eldest son, Smbat I (Ar. Sambāt), a man indeed of heroic character, but one who was in no wise capable of withstanding his external foes, the Shaybānīds of Diyār Bakr and the Sāqīds of Ādharbāyḍjān. He was unsuccessful in his conflict with the Shaybānīds. Nevertheless, a little later in 286/899 the intervention of the Caliph al-Mu'taqid brought to an end the Shaybānīd domination and delivered the Armenian provinces from these invaders. The Sāqīd Afshīn, however, in his thrust towards the west and the north menaced Armenia unceasingly. The situation of Smbat became still more difficult in the time of the astute Yūsuf, the brother and successor of Afshīn (d. 288/901). Yūsuf understood that above all else he must draw to his side the Ardzruni family which had become, since the reign of Ashot I, the most powerful princely house next to that of the Bagratids. About 909 he even conferred the royal crown on the head of this family, Gagik, the lord of Vaspurakan, a distinction that the Caliph al-Muḥtadir renewed in 304/916 and 306/919.

Yūsuf, from the year 910, ravaged Armenia in the course of his expeditions and at length, in the fortress of Kapoit, besieged Smbat, now abandoned by all the princes. In 913 (according to Adontz in 911) the king of Armenia surrendered to his adversary, who, after having inflicted on him a year of imprisonment, had him put to death by cruel

tortures (914; according to Adontz 912). Anarchy ensued in Armenia after the fall of Smbat I. His vigorous son, Ashot II, the "Iron King" (915-29), succeeded in recovering the throne with the support of Byzantine arms; he was at first thwarted by Yūsuf who raised against him one of his cousins, but Yūsuf, seeing that Ashot was getting the better of his foes, granted him recognition and sent him a royal crown (about 917). After the capture of Yūsuf, who had risen in revolt, by the troops of the Caliph in 919, his successor Sbuk (Subuk) allied himself with Ashot II in order to drive out the Caliph's forces and bestowed on him the title of *Shāhānshāh*, a title which recognised as belonging to Ashot suzerainty over the principalities of Vaspurakan, Iberia, Georgia and other regions. Ashot II raised the Bagratid power to its apogee and ruled over the greatest part of central and northern Armenia where Smbat had already considerably enlarged the territory of this family. His reign ended in tranquillity after a reconciliation of the Armenian princes and the nominal recognition of his supremacy by his rivals, notably the Ardzruni. Dwin, however, remained in the hands of Yūsuf's lieutenant.

In southern Armenia the Ardzruni (see above) ruled over a less extensive territory (Vaspurakan, with Van as the capital). Apart from these two great kingdoms there still existed a series of smaller principalities which for the most part recognised only nominally the suzerainty of the Bagratids. Moreover, in the south, in the region of the Apahunik and Lake Van, there were several Arab emirates, independent but isolated from the Caliphate. The history of Armenia is not therefore conterminous with that of the Bagratids.

Throughout the entire reign of Ashot II and for much of the reign of his successor Abas (929-53) the war between Byzantium and the Arabs continued without interruption and was at times fought out in Armenia. The Greeks operated in northern Armenia as well as in southern Armenia against the Armeno-Arab emirates of Lake Van which, according to the Byzantine sources, were compelled to submit to the emperor Romanus Lecapenus (919-44). The last Sāqīd amirs of Ādharbāyḍjān retained hardly any influence in Armenia. The Ḥamdānīds, who were the masters of Diyār Bakr, bordering on Armenia, and were in constant war against the Byzantines, succeeded for a time in exacting from all Armenia (according to the historians Ibn Zāfir and Ibn al-Azraq) a recognition of their sovereignty and established a more effective dominion over the Armeno-Arab emirates in the region of Lake Van. These emirates later recognized the suzerainty of Bādh, the founder of the Marwānīd dynasty [q.v.] of Diyār Bakr, and of his successors.

After the Ḥamdānīds, it was the Musāfirīds [q.v.] of Ādharbāyḍjān who exacted from the princes of Armenia a recognition of their suzerainty, imposed tribute on them (see Ibn Ḥawqāl², 354, for the year 955-6) and became the masters of Dwin.

Ashot III (952-77) transferred the official capital of the Bagratid kingdom to the little fortress of Ani [q.v.] which he and his successor Smbat II, by erecting there magnificent buildings, transformed into a pearl of the Orient. It is during his reign that the territory of Kars was raised to the rank of a kingdom for the benefit of a prince of the Bagratid house and that Byzantium, moreover, in 968 annexed the region of Taron, the fief of another Bagratid.

Smbat II (977-89) and his brother Gagik I (990-1020) ruled with vigour and success but, in consequence of a ridiculous family policy, became involved in almost continual strife with the neighbouring Christian principalities; they were also in conflict with the neighbouring Muslim amirs who in turn took possession of Dvin, imposed tribute on the Armenians and were at times invited by the Armenians themselves to intervene in their quarrels. Thus the Bagratid of Kars called in a Musāfirid amir against Smbat. In 987-8 Smbat had to recognise the authority of the Rawwādid prince of Ādharbāyḍjān, the successor of the Musāfirids, and to pay him the tribute due in former years.

In the conflict against the Rawwādid Mamlān concerning the other emirates of southern Armenia Gagik allied himself with Davit' of Taik' who was the master of a great part of Iberia (Georgia) and, about 993, had seized Malāzgerd from the Marwānid prince of Diyār Bakr. Mamlān was twice defeated, the second time decisively, in 998, at Tsumb near Ardjīsh, and to take refuge in that place.

The emperor Basil II (976-1026) aimed, however, at gaining possession of all the Armenian principalities. Having succeeded in obtaining from Davit' of Taik', in 990, the promise that he would cede to him his territories after his death, the emperor annexed Taik' and also Malāzgerd in 1001 after the death of Davit'. Following the death of Gagik I, troubles arose in the Bagratid kingdom owing to the competition for the throne between his sons, Johannes-Smbat and Ashot IV, the younger brother, to the intervention of the king of Georgia and the king of Vaspurakan in this matter, and to the first Saldjūkid incursions. Basil II took advantage of these events and succeeded, partly through annexation and partly through mediation between the princes, in extending his authority over Armenia. Senek'erim, the last Ardzruni, abandoned Vaspurakan to Byzantium in 1021 through fear of a threatening Turkish assault and received in exchange the region of Sebasteia (Sivas), to which were added other territories in Cappadocia (Caesarea, Tzamandos). The Muslim amirates of Lake Van (Akhlat, Ardjīsh, Berkri) were annexed between 1023 and 1034. King Johannes of Ani, intimidated and seeing his lands encircled by Byzantium, proclaimed the emperor his heir, retaining temporary possession of Ani until his death. On the death of Ashot IV (1040), which was soon followed by that of Johannes (1041), with whom he shared possession of the Bagratid realm, the emperor Michael IV resolved at last to incorporate Armenia wholly within his empire, but his army was defeated and the son of Ashot IV, Gagik II, then only 17 years old, was proclaimed king by the Armenian nobles (1042). As soon, however, as Constantine Monomachos had ascended the throne, he decided to annex Ani and, in order to weaken Gagik, did not hesitate to launch against him the amir of Dvin, Abū 'l-Aswār, of the dynasty of the Shaddādids of Gandja (see SHADDĀD, BANŪ). Taken between two fires, Gagik allowed himself to be drawn to Constantinople and was obliged to cede Ani (1045). He received in recompense lands in Cappadocia in the themes of Charsianon and Lykandos. Thereafter the greater part of Armenia was governed directly by Byzantium and the discontent provoked by the centralising policy of the empire and the favours granted to the Chalcedonian clergy explain in part the success of the Saldjūkids in Armenia.

The Bagratid kingdom of Kars was only annexed by Byzantium in 1064 after the Saldjūkid invasion;

the last king Gagik-Abas surrendered it to the emperor Constantine X Ducas, who indemnified him with estates in Cappadocia.

Thus, following their kings, an important part of the Armenian people settled down in the territories of the Byzantine empire. Armenians, however, had long been found outside Armenia. It is well known that they furnished Byzantium with soldiers and a number of generals and even emperors. It was Armenians who, under the famous Melias (Arm. Mleh), colonised the regions of Lykandos, Tzamandos, Larissa and Symposion, when, at the beginning of the 10th century, Byzantium decided to reoccupy these territories of Cappadocia which had been devastated by the Arab raids, and who assured the defence of these lands and at the same time won renown in the Arab-Byzantine wars. There were Armenians, too, in the Muslim territories, serving the Caliphs, but converted to Islam, like the celebrated amir 'Alī al-Armanī who died in 863, not long after he had been named governor of Armenia and Ādharbāyḍjān. Armenians were also to be found in Egypt in the army of the Tūlūnids. It is above all in Byzantine territory, however, that the immigration was important and contributed, in the second part of the 10th century to the repopulation of the lands in Cilicia and northern Syria reconquered by Byzantium and evacuated by the Muslim inhabitants. The geographer Muḥaddasī (BGA iii, 189) states that in his time the Amanus was peopled with Armenians. Asoghik tells us that under the pontificate of Khaçik I (972-92) there were Armenian bishops at Antioch and Tarsus. During the course of the 11th century the rôle of the Armenians in these regions (Cappadocia, Commagene, northern Syria and even Mesopotamia, e.g., at Edessa) was considerable; numerous Armenian officers acted as governors of towns for Byzantium and, profiting from the troubles caused by the first Saldjūkid invasions, founded Armenian principalities (see ARMAN). During the same period Armenians were to be found with the Fātimids of Egypt. Following the Armenian Badr al-Djamālī [q.v.] who, after being a slave, had become commander of the Egyptian troops in Syria and then rose to the rank of wazīr at Cairo (1073/94), there entered into Egypt, first, the Armenians with whom he had already surrounded himself, and later all those whom he summoned there and who took service in the army and even in the administration. These Armenians furnished to the Fātimid Caliphate a number of wazīrs, of whom one, Bahrām [q.v.] remained a Christian. The introduction into Egypt of an important Armenian population led to the creation of numerous Armenian monasteries and churches and also of an Armenian catholicosate. The Armenians were regarded with favour by some of the Fātimid Caliphs. See on this subject M. Canard, *Un vizir chrétien à l'époque fatimite*, in *AIEO*, Algiers, xii (1954) and *Notes sur les Arméniens en Égypte à l'époque fatimite*, *ibid.*, xiii (1955). Cf. J. Laurent, *Byzance et les Turcs Seldjoudes dans l'Asie Occidentale jusqu'en 1081*, in *Annales de l'Est*, 28th year, fasc. 2, Paris, 1914 (1919). (M. CANARD).

II(b). The Armenians under the Turks and the Mongols.

While these last events were taking place, the Turkomāns, before long led by the Saldjūkid dynasty, were conquering Muslim Iran as far as the Armeno-Byzantine borders. Although this thrust was probably not, as is sometimes alleged, the cause of

the first losses of Armenian territory to Byzantium (JA., 1954, 275-9 and 1956, 129-34) it nevertheless constituted a tragic threat to the Armenians in the middle of the 5th/11th century. After a period of Turkomān ravages, the battle of Manāzgird (1071) [see MALAZGERD] marked the end of Byzantine supremacy, and the Turkomāns settled in Armenia, Cappadocia and throughout most of Asia Minor. The Armenian territories on the borders of Ādharbāyḍjān were incorporated in the Saldjūkid empire, while those in the centre and west took shape as different principalities: that of Akhlāt [q.v.], founded by a Saldjūkid officer and vassal, Sukmān al-Kuthlī, who assumed the ambitious title of *Shāh-i Arman*; that of Ani [q.v.], assigned by the Saldjūkids to a branch of the former Kurdish dynasty of Arrān, the Shaddādids (V. Minorsky, *Studies in Caucasian History*, 1953, 79-106); and finally the autonomous Turkomān states of the Saltūkids at Erzerum and the Mangudjakids at Erzindjān, while the Dānīshmandids of Cappadocia and the Saldjūkids of Anatolia and the Taurus contended for possession of Malaṭya, and Diyār Bakr was eventually absorbed by the Artukids. The position changed at the beginning of the 7th/13th century, when the greater part of Diyār Bakr and the principality of Akhlāt were annexed by the Ayyūbids of Egypt and Syria; later, following the temporary invasion of Armenia and Asia Minor by the Kh̲w̲ārizmians, the principalities of Erzindjān and Erzerum, together with that of Akhlāt, were incorporated, as the Dānīshmandid territories had been earlier, in the united and powerful Saldjūkid state of Asia Minor. In the regions of Arrān and Ani however, the Armenians again became, if not independent, at least subjects of a Christian state (but of a different Church), as a result of Georgian expansion at the expense of the Atabeks of Ādharbāyḍjān and the Shaddādids.

Although some Armenians had made agreements with the invaders, and most in any case had tried to come to terms with them, the devastation caused in the early stages had accentuated and increased the emigration which had been set in motion by Byzantine policy, and which now took the direction of the Taurus Mountains and the Cilician plain. For a time, after Manāzgird, all the territories from the Cilician Taurus to Malaṭya, including Edessa and Antioch, were reunited under the control of a former Armeno-Byzantine general, Philaretos, whose descendants still maintained their position in the Taurus at Edessa and Malaṭya, under Turkish suzerainty, at the time of the arrival of the Crusaders. The Armenian populations of the Syro-Euphrates borders were then incorporated in the free states of Antioch and Edessa, but, in Cilicia, a national dynasty, that of the Rupenians, gradually achieved freedom; its rise, sanctioned in 1198 by the recognition of the royal title of Leo the Great, attracted so many Armenians that the area could with justice be referred to as a "Little Armenia". We are not required here to follow its history, but only to draw attention to the fact that the struggle against his neighbours and hostile factions impelled Prince Meḥ temporarily (from 1170 to 1174) to become a Muslim in order to obtain the protection of Nūr al-Dīn [q.v.], and that for a longer period, in the 7th/13th century, under the new Hethumian dynasty, the kingdom had to wage hard battles against the Saldjūkids of Asia Minor, to whom they were obliged at intervals to pay a vague allegiance (cf. a treatise by P. Bedoukian in course of publication for the Amer. Numismatic Society).

Nevertheless, once the initial devastation was over, and stable states had been organised, the lot of the Armenians under Muslim domination was no worse than it had been under earlier Muslim régimes. Quite apart from Malikshāh, whose generosity the Armenian historians are unanimous in praising, it is difficult to see major difficulties occurring in the principalities of Asia Minor, where there remained an ecclesiastical organisation, monasteries, some cultural activity (cf. for example S. Der Nersessian, *Armenia and the Byzantine Empire*, Harvard 1947, 133), and large Armenian towns, such as Erzindjān and Erzerum. The only dramatic events which occurred were due to special causes. There was first of all, about 1180, the massacre of the Armenians of Djabal Sassūn, as a result of the disorders among the almost autonomous Turkomāns and Kurds of that region, and especially, the massacre of part of the Christian population of Edessa, at the time of the recapture of the city from the Franks by Zangī in 1144 and Nūr al-Dīn in 1146.

Fundamentally, in fact, it was not for religious but political reasons that the Armenians at different times suffered at the hands of their Muslim masters. Despite some friction, the Armenians of the west generally acted as "accomplices" of the Franks. This was the reason, moreover, for the frequent disputes in the Armenian Church, especially between the Armenians of the Muslim States of Great Armenia, who were primarily concerned not to incur the ill-will of their masters, and those of Cilicia, who were drawn more towards the Latin world; and it was similarly the attitude of the Armenians to the Mongol invasion which determined the reactions of the Muslim powers towards them.

The establishment of the Mongol empire heralded profound changes in the conditions of life in the different religious communities of the Near East. In the Muslim states conquered by them, the Mongols usually relied on the support of the religious minorities, Christians in particular. Favourably impressed by the news received from his eastern co-religionists, Hethum I acted as the precursor of the Mongols on the shores of the Mediterranean, against the Muslims of Syria and Asia Minor. But this action of the Armenians in itself provoked the wrath of the Muslims, with the result that, when the Mamlūks of Egypt took the offensive against the Mongols, the Cilician kingdom was one of their principal targets. The break-up of the Mongol empire in the 8th/14th century left the Armenians defenceless, and the capital of the Cilician kingdom, Sis, succumbed in 1375. The seat of the Katholikos was moved back to Etchmiadzin, near the Araxes, in the 9th/15th century.

In Great Armenia, however, the situation was not favourable for long. About 1300, the Mongols became Muslims, and, although their toleration was not affected, all the same there was no longer any question of special protection. Moreover, Mongol rule had increased in Armenia the size of the nomad element, primarily Turkomān, which inflicted great injury on the peasants, for the most part Armenians. Later Great Armenia, in common with all its neighbours, experienced the savage assault of Tīmūr, and the establishment in the 9th/15th century of a stable and well-organised principality under the Turkomān dynasty of the Ak-Koyunlu [q.v.] was not sufficient to restore the former strength of the Armenian community; again many Armenians emigrated, this time mainly to the regions north of the Black Sea. The wars between the Ottomans and the Šafawids

were still to be fought on Armenian soil, and part of the Armenians of *Ādharbāyḍjān* were later deported as a military security measure to *İsfahān* and elsewhere. Semi-autonomous seigniories survived, with varying fortunes, in the mountains of *Ḳarabagh*, to the north of *Ādharbāyḍjān*, but came to an end in the 18th century.

Bibliography: (in addition to the general works): the general sources, in all languages, for the history of the Near East from the 11th to the 15th century will not be enumerated here; a study of these will be found, with regard to the period of the Crusades, in *Syrie du Nord* mentioned below, 1-100; special attention will be drawn here to the not inconsiderable number of 12th and 13th century Armenian historians, especially Matthew of Edessa and the anonymous "Royal Historian" used in the works of Alishan mentioned below (an edition of the text has been prepared by Skinner), and to the historians of Great Armenia at the time of the Mongol conquest; in connexion with the latter, the *History of the Nations of the Archers*, for long attributed to Malachi the Monk, has been restored by its editor-translators R. P. Blake and R. N. Frye (*Harvard Journal of Asiatic Studies*, xii, 1949) to its real author Gregory of Akanc. For the last two centuries of the Middle Ages, only one noteworthy Armenian chronicle exists, that of Thomas of Medzoph, part of which has been made accessible in French by F. Nève, *Exposé des guerres de Tamerlan* etc., Brussels 1860; for the *Şafawid* period, Arakel of Tabriz, trans. by M. F. Brosset, *Collection d'Auteurs arméniens*, i.

Modern works: J. Laurent, *Byzance et les Turcs Seldjucides*, 1920; Cl. Cahen, *La première pénétration turque en Anatolie, Byzantion* 1948; idem, *La Syrie du Nord à l'époque des Croisades*, 1940; the histories of the Crusades of de Grousset, Runciman, and the syndicated *History of the Crusades* of Philadelphia; L. Alishan, *Sissouan*, French trans., Venice 1899; the Introduction by Dulaurier to *Recueil des Historiens des Croisades, Historiens arméniens* i. Among other special studies of recent date, O. Turan, *Les Seldjucides et leurs sujets non-musulmans*, in *Studia Islamica*, i, 1953. (CL. CAHEN)

II(c) Ottoman Armenia.

The Ottomans conquered western Armenia in the last decade of the 14th century, under *Bāyezīd I*, and eastern Armenia in the following two centuries under *Meḥemmed II* and *Selīm I*. They eventually became masters of the whole of Armenia, Great and Little (separated *grosso modo* by the upper reaches of the Euphrates), except the Khanate of Erivan (or rather Erevan), in Persian and Turkish *Revan*, a region containing the patriarchal seat of *Eḏmiadzin* (in Turkish *Üḫ Kilitse*) and relics of the ancient capitals of the Kings of Armenia. This region, situated in Transcaucasia on the middle Araxes, for long disputed by Turks and Persians, was ceded by the treaty of *Türkmen-Çay* (1 February 1828) to the Russians, who have since created from it the Soviet Federal Republic of Armenia. In the south of this region is situated Mt. Ararat (in Turkish *Ağrı Dağı*, in Armenian *Masis*), on which western expeditions periodically seek and claim to discover the wreckage of Noah's Ark. It is the point where the Turkish, Persian and Russian frontiers meet.

The province of Kars on the other hand, ceded to the Russians in 1878, was recovered by Turkey in 1918.

Ottoman administrative terminology—especially with respect to the programmes of reforms promised to the European Powers—adopted the term *wilāyat-i sitte* "the six provinces (*scil.*, populated by Armenians)": *vis.*, Van, Bitlis (alternating with *Muş*), Erzerum, Harput, Sivas and *Diyārbekir*. No account was taken by this convention of the *sandjak* of *Marāṣh*, forming part of the former *wilāyet* of Aleppo, or of the former *wilāyet* of Adana (Cilicia or Little Armenia in the strict sense of the term).

Turkish domination did not result in the assimilation of the Armenians, who were preserved by the difference of religion. Many Armenians, especially among the men and the Catholics, adopted Turkish as their second, or even as their first language.

After the capture of Constantinople an important change occurred in the life of the Armenian community. Up to 1453 it had at its head three patriarchs or *katholikos* (katholikos): (1) the patriarch of *Eḏmiadzin*, restored to this monastery since 1441; (2) the patriarch of Sis (now *Kozan*) in Cilicia, who had resided in this town since 1292 and did not recognise (1); (3) the patriarch of *Aghtamar*, (a small island in the Lake Van), since 1113. The Armenian bishop of Jerusalem also bore the title and ornaments of a patriarch.

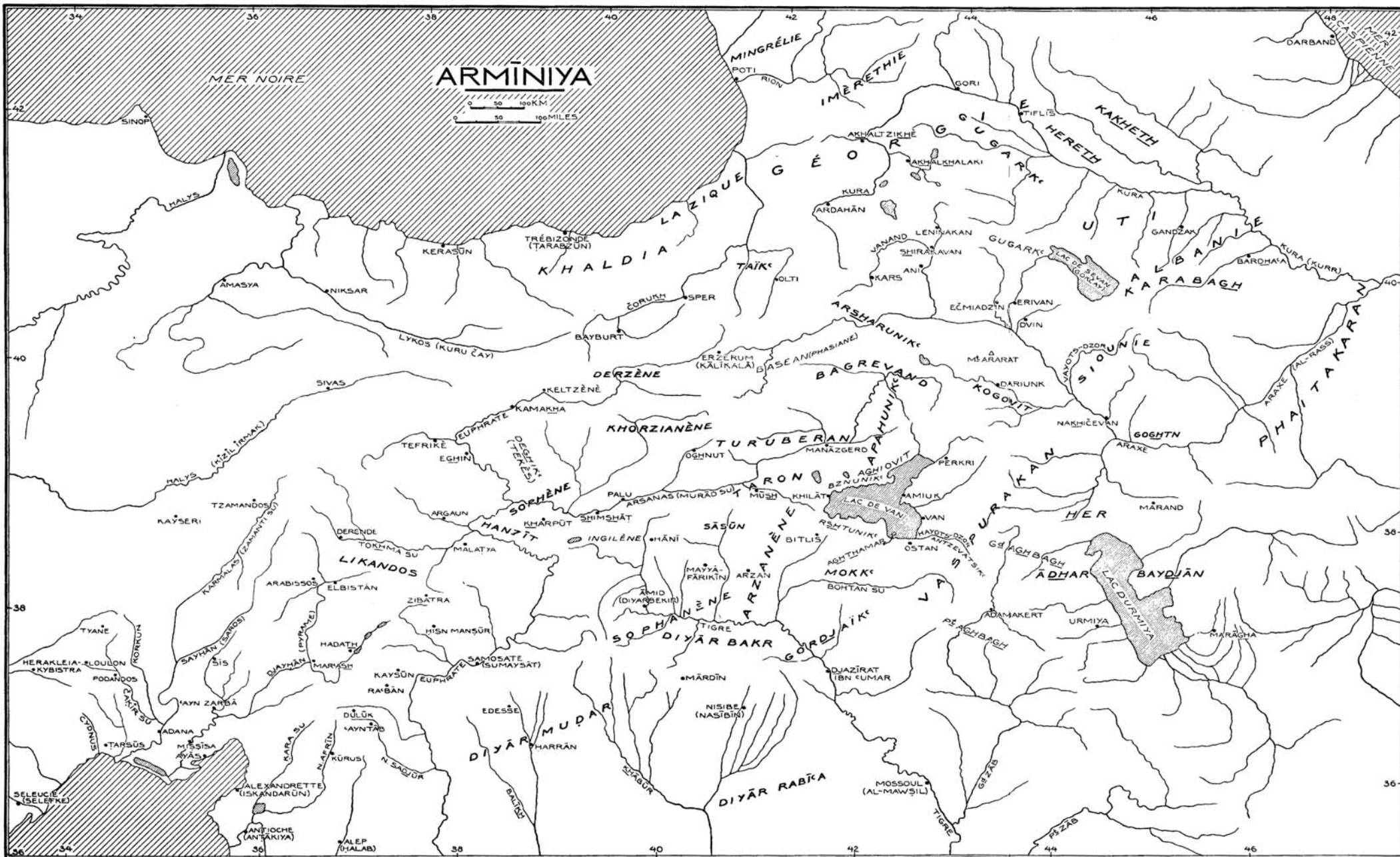
After the conquest of Byzantium, *Meḥemmed II*, true to his political views, summoned to Istanbul the Armenian bishop of *Brusa*, Joachim, and made him a patriarch with the same prerogatives the patriarch of the Greek Orthodox Church. In this way the Armenian "nation" (Turkish *millet*) was formed. A council of the clergy and a council of the laity assisted the patriarch who was elected from the "prelates" superior to the ordinary bishops and called *markhassa*, properly "saint priest" (from the Syriac *mārkhassa*; the etymology through the Turko-Arabic *murakhhkhaṣa* must be rejected). The residence of the patriarch of Constantinople is in the *Kum Kapu* quarter.

From then on on a better footing, the Armenians succeeded in occupying an important position in Turkey, notably as bankers (*şarrāf*, properly "money-changers"). *Ubicini* (*Lettres sur la Turquie*, 1854, ii, 311-14) gives interesting details about the position of genuine strength which they had achieved in their dealings with the provincial pashas and the Ottoman government in general. They were also merchants (often cloth merchants) and active caravan leaders who maintained connexions between Istanbul, Moldavia, Poland (Lemberg, Lwów), Nuremburg, Bruges and Antwerp. As artisans they were architects, house-painters, manufacturers of silk stuffs and gunpowder, and printers (Armenian printing-press at Istanbul in 1679). Like the Jews they were exempt from military service until the revolution of the Young Turks.

The most important events in the history of Ottoman Armenia are:

- 1) The religious schism, which resulted in the formation of a (Uniate) Catholic Community and internal persecution (Protestant propaganda played a less important part);
- 2) The revolutionary activity;
- 3) The repression and massacres.

Roman propaganda had been sporadically effective in Armenia since the 12th century. It was resumed by the oecumenical council of Florence (1438-45) and, in 1587, by the famous Pope Sixtus Quintus, among the Armenians of Syria, but found its greatest driving force in *Mechitar* (born at Sivas in 1675, died Venice 1749). Converted to Catholicism by the Jesuits, he



succeeded in founding a remarkable order which bore his name. The Republic of Venice ceded in 1717 to the Mechitarists the small island of Saint-Lazare, near Lido, where their monastery was installed in an old leper hospital. After the death of Mechitar a schism occurred, and a certain number of clergy retired to Trieste and then to Vienna (1810). There was also a subsidiary branch of the order at Padua which, transferred to Paris, continued to exist there for twenty years. The Mechitarists possessed rich libraries (numerous oriental MSS.), and printing-presses; from these they published historical and philological works which gave a place to Turkish as well as Armenian studies.

Even during the lifetime of Mechitar the over-zealousness of Catholic propaganda, which was gaining ground in the richest and most enlightened section of the Armenian community, provoked a lively reaction among the patriarchs of the Gregorian persuasion. The latter were supported by the Ottoman government, which regarded with disfavour these "Frankish plots".

There were martyrs among the Armenian Catholics who refused to abjure their faith, as in the case of Der Gomidas or Don Cosme and two of his followers (1707). He was the grandfather of Cosme Comidas of Carbo gnano, an interpreter at the Spanish embassy and author of a Turkish grammar in Italian (Rome, 1794). The Catholics suffered further persecutions in 1759, and even during the reign of the reforming Sultan Mahmūd II, in 1815 and 1828.

They found allies, on the other hand, in the French ambassadors and the Jesuits. Thus the imprudent M. de Ferriol secured from the Porte the banishment of the patriarch Avedis, who was hostile to the Catholics, after which the latter was abducted and incarcerated in the Bastille. He died in 1711 at Paris in the house of François Pétis de la Croix. The Jesuits at the same period secured the closure of the Armenian printing-press.

In 1830 General Guilleminot, who also was a French ambassador, secured for the Catholics a separate ecclesiastical organisation, and in 1866 Mgr. Hassun, already patriarchal vicar of Constantinople, assumed the title of Catholic-Armenian Patriarch of Cilicia for all the Ottoman empire.

To what cause are the Armenian revolts to be attributed? Certainly not to utilitarian considerations. "The Armenians", wrote the impartial Ubicini (*op. cit.* ii, 347), "are of all the nations subject to the Porte, the one which has most interests in common with the Turks and is the most directly interested in preserving them". See also Victor Bérard, *La Politique du Sultan* (Abdulhamid II), 1897, 149. In the official texts, and when compared with the Greeks and Macedonians, the Armenians were termed *millet-i şâdiqa*, "the loyal nation".

The causes of Armenian discontent were as follows:

- 1) The vexatious and troublesome behaviour of, and the acts of brigandage committed by, the Kurdish and Circassian immigrants.
- 2) The negligence, exactions and extortions of Ottoman officials.
- 3) Russian incitement, especially from 1912 onwards.
- 4) A keen love of independence in a generally courageous people which prides itself on being one of the most ancient known, and which still looks back nostalgically to the short periods during which it succeeded in maintaining its autonomy. Certain districts even succeeded in remaining virtually in-

dependent; for example the unconquerable mountaineers of Zeytun (now Süleymanlı, in the present *wilāyet* of Maraş), Haçin (now Saimbeyli, in the present *wilāyet* of Seyhan) and Sasun (Kabilcoz, in the present *wilāyet* of Siirt).

5) The activities of the revolutionary committees, sometimes particularly audacious, as in the case of the armed attack in broad daylight by 24 Armenians, and the siege of the Ottoman Bank at Galata (26 August 1896). The extremist or terrorist revolutionaries were called *Taşnakçuluk*. There existed a more moderate committee, the Hinçak, formed in 1867 at Paris by Avedis Nazarbek, an Armenian from the Caucasus.

All these factors served as reason or excuse for a violent campaign of repression which took the form of mass deportations or massacres. With the connivance or at the instance of the authorities there occurred, among a people who were by nature kindly and even chivalrous, a long and contagious outburst of religious fanaticism and racial hatred. The calvary of the Armenians in Turkey began with the Erzerum affair (25 February 1890), went through numerous crises, notably in 1895-6 and in 1909 (Adana), and reached its culmination during the First World War, in 1915, during the systematic suppression of the Armenians organised by the government of the Young Turks.

Armeno-Turkish war of 1920. — After the collapse in 1917 of the Bolshevised Russian front, which in Turkey passed to the west of Trebizond and Erzincan, it was in the main the Armenian corps formed by the government of Transcaucasia which had to contain the Turkish counter-thrust. It was defeated and driven from Turkish territory (Turkey concluded the treaty of Batum with the Armenian Republic on 4 June 1918). In 1920 Mustafa Kemal Paşa, in order to put an end to a state of undeclared war, appointed General Kâzım Karabekir Paşa, commanding the 15th army corps, to the command of the north-east front. The troops of the "United Armenian Republic" of Taşnakist allegiance, were again defeated, and the treaty of Alexandropolis (in Turkish Gümrü, now Leninakan) of 2 December 1920 confirmed the gains won by the Turks, the most important of which was the recovery of Karş.

Bibliography: As far as is known, no works specially devoted to Turkish Armenia exist in any western language (the works in Armenian are not accessible to me). Such information as exists, often bearing the imprint of a strongly partisan bias, is to be gleaned here and there in the general works on Turkey. The following should be mentioned: Amédée Jaubert, *Voy. en Arm. et en Perse*, 1821; Comte de Cholet, *Arm., Kurdistan et Mésopotamie*, 1892; André Mandelstamm, *La Soc. des Nations et les Puissances devant le problème armén.*, 1923; Aghasi, *Zeytoun depuis les orig. jusqu'à l'insurrection de 1895*, translation by Archag Tchobanian, preface by Victor Bérard, 1897.—There is a copious bibliography on the massacres. The following only will be mentioned: *Le traitement des Armén. dans l'Emp. Ott.* (1915-1916), extracts from the "Blue Book" with a preface by Viscount Bryce, 1916; René Pinon, *La suppression des Armén.*, 1916, *Les massacres d'Arménie; témoignages des victimes*, preface by G. Clemenceau, 1896; *Khâtirât-i Şadr-i esbak Kâmil paşa*, Istanbul 1329/1911, 2nd ed, 184 ff.; *Sa'îd paşanın Kâmil paşa Khâtirâtına Dîwâbları*, Istanbul 1327/1909, 78 ff. (J. DENY)

III. Division, Administration, Population, Commerce, Natural Products and Industry.

Division.

Since the size of Armenia, in its territorial delimitation, has varied much in the course of the centuries, the regions into which the lands designated under this name were divided have not always been the same. In ancient times the Armenians (see the *Geogr. of the Pseudo-Moses Xorenaci*, 606) separated the land into two unequal sections: Mez-Haik (Armenia major) and Pokr-Haik (Armenia minor). Great Armenia, i.e., Armenia proper, extended from the Euphrates in the west to the neighbourhood of the Kur in the east and was divided into 15 provinces; Little Armenia ran from the Euphrates to the sources of the Halys. The Arabs also were acquainted with this twofold division (see, e.g., Yākūt, i, 220, 13). Yet, in contradistinction to the Armenians, the Romans and the Byzantines, they extended the name Armīniya to the whole of the land situated between the Kur and the Caspian, i.e., to *Djurzān* (Georgia, Iberia), *Arrān* (Albania) and the mountainous regions of the Caucasus as far as the pass of Darband (Bāb al-Abwāb), the reason being that the history of this country, especially in the struggle against the Muslims, reveals itself as closely linked with that of Armenia. By Armīniya al-Kubrā, "Great Armenia", the Arabs (see Yākūt, *ibid.*) understood particularly the districts which have *Khilāt* (Akhilāt, [q.v.]) as their centre, whereas they applied the name Armīniya al-Ṣuḡhrā, "Little Armenia", to the region of Tiflis (i.e., to Georgia). Ibn Ḥawkal (ed. De Goeje, 295) was acquainted with yet another division of Armenia proper (excluding Albania and Iberia) into Inner (Armīniya dākhila) and Outer (Armīniya khāridja); to the former belonged the districts of Dabil (Dwīn), Naṣhawā (Nakhchawān) and Kālīkalā, later Arzan al-Rūm (Karin) and to the latter the region of Lake Van (Berkri, Akhlāt, Ardīsh, Waṣṭān, etc.).

Apart from this division there existed also another of ancient date which was adopted by the Byzantines (partition of Justinian in 536) and which, with the changes introduced by Maurice (591), remained in force until the Arab invasion. This system (Armenia prima, secunda, tertia, quarta) was also taken over by the Arabs; but, in the classification of the various districts among these four groups, the Arabs deviate so markedly from their predecessors that the explanation of this divergence can only be found by supposing a new distribution of districts to have occurred after the conquest. The data given by the Arab historians and geographers differ, moreover, greatly among themselves. Here, in essentials, is a table of the Arab division: (1) Armenia I: Arrān (Albania) with the capital Barḡha'a and the land between the Kur and the Caspian (Shirwān); (2) Armenia II: Djurzān (Georgia); (3) Armenia III: comprising central Armenia proper with the districts of Dabil (Dwīn), Basfurraḡiān (Vasurakān), Baghravand, and Naṣhawā (Nakhchawān); (4) Armenia IV: the south-western region with Shimshāt (Arsamosata), Kālīkalā, Akhlāt and Ardīsh.

Furthermore, when mention is made in the Arab authors (al-Sharīshī, ii, 156 ff., and Abu 'l-Fidā', *Takwīm*, 387 = al-Ya'qūbī, *Buldān*, 364, 5, 12) of a threefold partition of Armenia reproducing very exactly the division that existed before Justinian, it transpires, from the enumeration of the districts included therein, that this division is obtained only by the complete exclusion of Armenia II.

See, on the pre-Islamic divisions of Armenia, H. Gelzer, *Die Genesis der byzantinischen Themenverfassung*, Leipzig 1889, 66 and, by the same scholar, the edition of George of Cyprus (Lipsiae 1890), xlvii ff. (ed. E. Honigsmann, Brussels 1939, with the *Synecdemus* of Hiéroclès, 49-70); and, for the Arab period, Ghazarian in the *Zeitschr. für arm. Philol.*, ii, 207-8, Thopdschian, *l.c.*, ii, 55 and in the *Mitteil. des Semin. für orient. Sprachen*, 1905, ii, 137, J. Laurent, *L'Arménie entre Byzance et l'Islam*, 299 ff., and R. Grousset, *Histoire de l'Arménie*, 239.

Administration.

In regard to the internal situation in Armenia during the Arab period (see especially Ghazarian, *loc. cit.* ii, 193-206; Thopdschian, *loc. cit.*, ii, 123-7; Laurent, *op. cit.*, *passim*) this land did not always constitute a separate province, but was frequently united with Ādharbaydjan or with the Djazira under a single government. The governor ('āmil or wālī), usually appointed by the Caliph himself, resided to the south of Erivān, near the Araxes, at Dwīn, which had already been, before the Muslim conquest, the seat of a Persian *marzbān*. The principal task of the governor consisted in protecting the country against its external and internal enemies; he had at his disposal for this purpose an army which was garrisoned, not in Armenia itself, but in Ādharbaydjan (Marāgha and Ardabil were the general headquarters). The governor had above all to see to the punctual payment of taxes. For the rest, the Arabs did not concern themselves with the internal administration; this was left to a number of local lords (Arm. *ishkhān*, and *nakhharar*, Greek *arcbōn*, Ar. *batrik*, patrikios) who, after the Arab invasion, retained all their possessions and enjoyed within their domains a certain independence. Each of these lords, from 'Abbāsīd times onward, was also obliged, in case of war, to furnish a contingent of troops without receiving any indemnity.

Armenia was, among the provinces of the empire of the Caliphs, a land taxed only moderately. In place of the various kinds of taxes (*dizya*, *kharaḡi*, etc.: capitation tax, land tax, etc.) the system of *mukāṭa'a* was applied from the beginning of the 9th century, i.e., the Armenian princes had to pay a fixed sum. The list of contributions given by Ibn Khaldūn, which relates to the period of greatest prosperity for the Caliphate, notes for Armenia (taken in the broad sense of the Arabs) the sum of 13 million dirhems, i.e., more than 15½ million gold francs, as the revenue of the years 158-70/775-86; in addition to this there were also the revenues in kind (carpets, mules, etc.). Kudāma gives as the average figure for taxes during the years 204-37/819-52 no more than 9 million dirhems only. The treaties, in respect to taxation, were scrupulously observed by the Umayyads and the 'Abbāsīds and were violated only by Yūsuf b. Abi 'l-Sāḡi. See, in regard to financial matters, A. von Kremer, *Kulturgesch. des Orients*, i, 343, 358, 368, 377; Ghazarian, *op. cit.*, 203 ff.; Thopdschian, *op. cit.* (1904), ii, 132 ff. The Arab monetary system was also introduced into Armenia; under the Umayyads, coins were already being struck there (see Thopdschian, ii, 127 ff.).

According to Yākūt (i, 222, 12) there were in Armenia not less than 18,000 localities great and small, of which 1,000 were situated on the Araxes alone (according to Ibn al-Fakīh). In Arab mediaeval times the most important towns of Armenia proper were: Dabil (Dwīn) which, as the residence of the

Muslim government, filled the rôle of a capital throughout the period of the Caliphs — while it had a large population at this time, it became, in the modern period, nothing more than an insignificant village; in addition, Kālīkalā, later called Arzan al-Rūm (Erzerūm), Arzindjān (Erzindjān), Malāzjdjird (Manazkert, Mantzikert), Badlis (Bitlis), Akhlāt (Khilāt), Ardjish, Nashawā (arm. Nakhčawān), Anī and Karş (see the separate articles).

The native Armenians formed, in the time of the Caliphs, the main part of the population; but there were strong Arab colonies at Dabli, Kālīkalā, and likewise at Bardha'a in Arrān and Tiflis in Dīurzān, which were the chief bases of Arab power. Outside these great towns there existed also more extensive settlements of Arab tribes, notably to the southwest in the region of Alznik (Arzan in the Arzanene); the old district of Badjunays (Arm. Apahunik) with its capital Malāzjdjird was controlled by a branch of the famous tribe, the Kays, who also held a number of places on the northern shore of Lake Van. The growth of the Bagratid dominion was "like a thorn in the flesh" to these Muslim colonies, since it hindered the consolidation and extension of their own power (see especially, on these colonies, Thopdschian, *op. cit.*, 1904, ii, 115 ff.; Markwart, *Südarmerien*, 501 ff.; and, on their situation in the 10th century, M. Canard, *Hist. de la dynastie des Hamdānides*, 471-87).

After the Russo-Persian and Russo-Turkish wars of the 19th century, Turkey, Russia and Persia shared possession of the Armenian territory and, until the war of 1914-18, there existed a Persian, a Russian and a Turkish Armenia.

(1) Persian Armenia: the smallest of the three sections, with an area of about 15,000 sq. km.; it embraces only a few districts and forms, as it were, an appendix to Russian Armenia; politically, it is joined to the province of Ādharbaydjān. To the west it touches the Turkish wilāyet of Van, while to the north, facing Russia, the Araxes serves as the frontier over a distance of about 175 km. from the eastern foot of Ararat as far as Urdābādh (Ordubādh). The chief town is Khoy. In addition, Maku, Čors and Marand should be mentioned. In general Persian Armenia corresponds to the eastern part of the old Armenian province of Vaspurakān (Ar. Basfurrajdjān). There exists, moreover, an Armenian population at Işfahān, resulting from the deportation of the inhabitants of Dīulfa [q.v.] by Shāh 'Abbās I in 1605.

(2) Russian Armenia: before the war of 1914-18 it formed the southern and south-western part of the province of Transcaucasia and covered an area of about 103,000 sq. km. It embraced the regions bordering on Persia and Turkey and, in particular, the whole of the governments of Erivān (27,777 sq. km.), Karş (18,749 sq. km.) and Baštūm (6,976 sq. km.). The governments of Elizavetpol and Tiflis were Armenian only in their southern and western parts, and that of Kutais only on the right bank of the river Rion. The most notable towns of Russian Armenia were: Baštūm, important strategically and commercially, and capital of the government of the same name; in the government of Tiflis, the two strongholds of Akhalkīkh [q.v.] and Akhalkhalaki; in the government of Karş, the very strong fortress of the same name, important also as a commercial centre, and the old town of Ardahān set high on its hill, a citadel of the first order; in the government of Erivān, which once belonged in great part to Persia, Erivān itself, and 18 km. to the west the famous monastery of Ečmiadzin, the religious

centre of the Armenians, Nakhčawān (Nashawā, [q.v.]) which, like Erivān, has played a pre-eminent rôle in Armenian history, and Alexandropol (the ancient Gumri), an important frontier fortress until 1878 and thereafter a town given over to the silk industry; in the government of Elizavetpol, Elizavetpol (the ancient Gandja, [q.v.]), Shūsha situated in the region of Kara-Bagh and formerly the capital of a separate khānate, and the frontier town of Ordubādh (Urdābādh) on the Araxes.

(3) Turkish Armenia: the greater part of the Armenian territory, far superior in size to the Russian and Persian sections taken together, had been for 500 years in the hands of the Turks and included the wilāyets of Bitlis, Erzerūm, Ma'mūret al-'Aziz (now Elazığ, i.e., Kharpūt), Van and, although only in part, Diyārbekir, with a total area of about 186,500 sq. km. The most important towns were Sīvās, Erzerūm, Van, Erzindjān, Bitlis, Kharpūt, Mūsh and Bāyazid [qq.v.].

Save in Persian Armenia, the war of 1914 brought about important changes in this situation. In 1917, after the retreat of the Russian troops from the Caucasian front, the regime which was then created in Armenia and itself formed part of the provisional government of Transcaucasia (Georgia, Armenia and Azerbaidjān), undertook the task of defending the front against the Turks, but could not prevent the latter from regaining Erzindjān and Erzerūm (February-March 1918), and then Karş (25 April) after the peace of Brest-Litovsk which granted to the Turks possession of Turkish Armenia, together with Karş and Ardahān, previously in Russian hands since 1878. After the dissolution of the Transcaucasian government and the formation of an independent Armenian republic (28 May 1918), the republic itself was reduced, by the treaty of Baštūm (4 June 1918) to Erivān and the region of Lake Sevan, the Turks and the Azerbaidjanis sharing between themselves the remainder of Russian Armenia. There now ensued the collapse of the Turks on other fronts and the armistice of Mudros (30 October 1918). At the beginning of 1919 Armenian forces reoccupied Alexandropol (Leninakān) and Karş and came into conflict with Georgia over the region of Akhalkhalaki and with Azerbaidjān over the Kara-Bagh. The Armenian Republic, recognised *de facto* in January 1920 by the Allies, received *de jure* recognition by the treaty of Sèvres (10 August 1920). Nevertheless, the arbitration of President Wilson, which gave to this republic the regions of Trebizond, Erzindjān, Mūsh, Bitlis and Van, remained a dead letter, the Turkish government of Mustafa Kemāl having resumed the war, while the Soviet government, on its part, reconquered the Caucasus. After the Turks had entered Karş and then Alexandropol, the Armenian Republic was compelled, on 2 December 1920, to accept the Turkish peace conditions. Turkey retained Karş and Ardahān, annexed the region of İğdir to the southwest of Erivān and demanded that the district of Nakhčawān (Nakhitchevan) be transformed into an autonomous Tatar state. On the same day, the Armenian Republic, within which there had been formed, some time earlier, a pro-Soviet revolutionary committee, changed itself into the Soviet Socialist Republic of Armenia. The Russo-Turkish treaties of 1921 ratified the cession of Karş and Ardahān, but Turkey abandoned Baštūm to Georgia.

The Soviet Socialist Republic of Armenia embraces the territories of Erivān and Lake Sevan, but the Kara-Bagh and Nakhitchevan are attached to the

Soviet Socialist Republic of Azerbaïdjan under the designation of autonomous Region of Nagorny Karabakh (mountainous *Kara-Bagh*) and autonomous Soviet Socialist Republic of Nakhichevan, while the districts, formerly included in Russian Armenia, of *Akhalkhalaki*, *Akhalkh* (*Akhaltziké*) and Batûm, this latter in the form of the autonomous Soviet Socialist Republic of Adjara, are part of the Soviet Socialist Republic of Georgia. The principal towns in the Republic of Armenia are Erivân, Leninakân (formerly Alexandropol), Kirovakân (the old Elizavetpol) and Alaverdy.

The former Turkish Armenia, which can no longer bear this name, since it is now empty of Armenians as a result of the deportations and massacres of 1915-18, has been increased by the addition of *Karş*, *Ardahân* and *Iğdir*.

Population.

Owing to the invasion of Turkish and Turcoman tribes on the one hand and, on the other, to the advance of the Kurds (in the south) the composition of the population had undergone, ever since the second half of the mediaeval period, a transformation so profound that the Armenians properly so called constituted, over the whole extent of their ancient homeland, no more than a quarter of the total inhabitants. According to the statistics of L. Selenoy and N. Seidlitz (*Petermann's Georg. Mit.*, 1896, i ff.), out of the 3,470,000 people to be found in the provinces of Transcaucasia enumerated above 897,000 (27%) were Armenians; in the purely Armenian districts, out of 2,000,000 inhabitants, the Armenians numbered 760,000 (more than a third). The government of Erivân, however, had a population of which 56% was Armenian. In the whole of Transcaucasia the towns were more strongly peopled by Armenians than the countryside (notably Tiflis: 48%); but, in regard to the total number of inhabitants (4,782,000), the Armenians (960,000) constituted only 20% of the population.

The five *wilâyets* of Turkish Armenia had 2,642,000 inhabitants, of whom 1,828,000 were Muslims, 633,000 were Armenians, and 179,000 were Greeks; in the *sandjak* of Mûsh, however, and also in that of Van the Armenians possessed the numerical superiority (almost twofold).

The total population of Russian and Turkish Armenia, according to the estimates given above, amounted to about 4,642,000, of whom 1,400,000 were Armenians. In Russian Armenia the Caucasian peoples were more numerous, while in Turkish Armenia it was the Kurds, Turks and other racial elements (Greeks, Jews, Gypsies, Circassians, Nestorian Christians to the south-east of Lake Van, nomad Tatar tribes) who had the majority.

In Persian Armenia there were, in 1891, 42,000 Armenians, only half of them to be found in *Adharbaydjan* (see above concerning *Işfahân*).

Such was the estimate of the Armenian population given by Streck, for a period anterior to 1914, in the first edition of the *Encyclopaedia of Islam*. He noted that as a result of massacres and of emigration the number of Armenians on Turkish soil was constantly diminishing. The settlement of Armenians in foreign lands and their dissemination throughout the world had continued, although in varying degree (see above for the emigration into Byzantine territory, and then into Syria and Egypt). Cf. on this subject Ritter, *Erkunde*, x, 594-611; R. Wagner, *Reise nach dem Ararat*, 239-50. The total number of

Armenians living in the Old World amounted to between 2 and 2½ millions.

According to the figures given by Pasdermadjian *Histoire de l'Arménie*, Paris 1949, 444, the total number of Armenians in the world in 1914 was approximately 4,100,000, of whom 2,100,000 lived in the Ottoman empire, 1,700,000 in the Russian empire, 100,000 in Persia and 200,000 in the rest of the world. In Russian Armenia proper they numbered 1,300,000 (including *Karş*, *Nakhichevan*, the *Kara-Bagh* and *Akhalkhalaki*) and, in Turkish Armenia (with Cilicia), 1,400,000. They represented in Russian Armenia the majority of the population, 1,300,000 out of 2,100,000.

Here, on the other hand, are the figures of the Armenian population in the world and in the Soviet Union for 1926 and 1939, according to W. Leimbach, *Die Sowjetunion, Natur, Volk und Wirtschaft*, Stuttgart 1950. In 1926 the total number of Armenians in the world amounted to 2,225,000 (the difference from the figure given for 1914 being explained to a certain degree by the losses due to the war, to the massacres and to the sufferings endured during the deportations); of these, two thirds were in the Soviet Union, while one third remained in the Near East (130,000 in Syria, 100,000 in Persia, approximately 100,000 in Turkey, Palestine, Egypt and Greece, with a further 100,000 in America). The Soviet Union held 1,568,000 Armenians, of whom 1,340,000 were in Transcaucasia and 162,000 in Ciscaucasia. Of those to be found in Transcaucasia 744,000 lived in the Soviet Socialist Republic of Armenia (29,900 sq.km.) and constituted there 85% of the total inhabitants (831,290), i.e., the half of the Armenian population of the Soviet Union and one third of the entire Armenian population in the world. 311,000 dwelt in Georgia, 112,000 in the autonomous Region of Nagorny Karabakh (89% of the total population there) and 173,000 in the rest of the Republic of Azerbaïdjan.

According to the census of 1939 the Armenians of the Soviet Union numbered 2,152,000; in the Republic of Armenia they were 1,100,000 out of a total population of 1,281,599; they constituted 90% of the total population in the autonomous Region of Nagorny Karabakh, but, in the remainder of the Republic of Azerbaïdjan, only 10% of the total population. In Georgia they numbered 450,000. The Armenian population of the Soviet Union, taken as a whole, had increased by 37% between 1926 and 1939.

In Syria and the Lebanon there were in 1914 about 5,000 Armenians; in 1939 they numbered approximately 80,000 in the Lebanon, and more than 100,000 in Syria. In 1939, after the reunion of the *sandjak* of Alexandretta with Turkey, 25,000 Armenians left the country. When, in 1945, the Soviet government issued its appeal to the Armenians, inviting them to return to Soviet Armenia, this invitation concerned, in Syria, about 200,000 Armenians who lived especially at Aleppo and Beirut (Aleppo: 100,000 out of a total of 260,000; Beirut: 50,000 out of 160,000). In Persia, between 1926 and 1939, the Armenian population had risen from 50,000 to 150,000; approximately 93,000 expressed the wish to emigrate to Soviet Armenia and the Armenians of Persia formed a great part of the 60,000 to 100,000 Armenians who, from Syria, the Lebanon, Persia and Egypt, went to Soviet Armenia after this appeal. Of the 27,000 Armenians who dwelt in Greece, 18,000 emigrated to Soviet Armenia in the period down to 1947.

In 1945 (see H. Field, *Contribution to the anthropology of the Caucasus*, Cambridge, Mass. 1953, 5) the population of Soviet Armenia amounted to 1,300,000, with a figure of 200,000 for the capital, Erivān. Today (see P. Rondot, *Les Chrétiens d'Orient*, Paris 1955, 191 and 196) the Republic of Armenia approaches a total of 1,500,000 inhabitants and there are almost as many Armenians in the rest of the Soviet Union. Erivān numbers 300,000 inhabitants and has formulated plans for 450,000. 400,000 to 500,000 Armenians are to be found in the Near East, 100,000 in the countries where 'popular democracy' prevails, 200,000 to 300,000 in North America, 20,000 in France and important nuclei in South America, India, Palestine and Greece.

The Armenian question had been given a definite form. Various Armenian groups in Brazil, the United States, etc. have presented to the U.N.O. demands which seek to bring about the restoration to the Armenians of the former Turkish Armenia with the frontiers fixed by President Wilson and the Armenian question continues to be an obstacle to the improvement of relations between the Soviet Union and Turkey.

Commerce.

As a land of transit between the Pontus and Mesopotamia and as a frontier territory between Byzantium and the Muslim empire, Armenia played an important economic rôle in the mediaeval period. The numerous merchants and the caravans that crossed it contributed to the development of a native industry which was favoured, like the flow of commerce, by the richness of the country in natural products. The commercial importance of Armenia arose also from the existence of numerous transit routes which cut across the land and of which the Arab geographers have described the most important. The Arabs attached to the support which these routes furnished to their military interests a greater weight than to their commercial usefulness. For this reason they linked together the principal routes at Dabīl, the bulwark of the Arab domination. The maintenance and security of the routes was a duty which fell to the Muslim governor. Even today Erzerūm, a point of junction for all the great routes, is a place of high strategic importance and, as it were, the key to Asia Minor.

Armenia communicated with Byzantium through Trebizond (Tarābazanda), the main entrepôt for Byzantine merchandise (above all, precious materials). The great fairs held there several times a year were visited by merchants from the entire Muslim world; the traffic ran ordinarily from Trebizond to Dabīl and Kālīkalā (Erzerūm). In Persia, Rayy was the most important market for the Armenian merchants (see Ibn al-Faḳīh, ed. De Goeje, 270); they were also in direct business relations with Baghḍād (see al-Ya'kūbī, *Buldān*, 237).

Natural Products and Industry.

Armenia was considered to be one of the most fertile provinces of the Caliphate. It produced so great a yield of cereals that some of it was exported abroad, e.g., to Baghḍād (see al-Ṭabarī, iii, 272, 275). The lakes and rivers, which were full of fish, also favoured the export trade; Lake Van provided enormous quantities of a certain kind of herring (Ar. *fīrriḳh*) which, from mediaeval times, was sent out in salted form even to the Indies (according to al-Ḳazwīnī, ed. Wüstenfeld, ii, 352). This salted fish is encountered even today as a food much sought after

throughout the whole of Armenia, Ādharbaydjan, the Caucasus and Asia Minor.

Armenia is rich, above all, in minerals; copper, silver, lead, iron, arsenic, alum, mercury and sulphur are especially to be found there; gold, too, is not lacking. Very little is known concerning the exploitation of these products by the Arabs; the only Arab author who has furnished us with information on the natural products of Armenia is Ibn al-Faḳīh. According to the Armenian writer Leontius, silver mines were discovered at the close of the 8th century A.D.; these mines correspond no doubt to the silver (and lead) mines which are exploited at Gümüş-Khāne (now Gümüşhane) = House of Silver, halfway between Trebizond and Erzerūm (see, on this subject, Ritter, *Erdkunde*, x, 272 and Wagner, *Reise nach Persien*, i, 172 ff. and cf. also the article GÖMÜSH-KHĀNE). There were important mines, too, at Bayburt and Arghana [qq.v.]. The great and ancient copper mine of Kedabeg with its offshoot at Kalakent (between Elizavetpol-Gangja and the lake of Gökçay) had been much developed before 1914 (see Lehmann-Haupt, *Armenien einst und jetzt*, i, 122 ff.). Today there are important copper foundries at Alaverdy, Zangezur and Erivān. It was, however, the salt mines which, in the past, were the richest in Armenia, their products being exported to Syria and Egypt. The salt beds mentioned by the mediaeval authors were probably to the north-east of Lake Van; there was also an extensive salt-bearing deposit at Kulp to the south of the Upper Araxes and east of Keghizman (see Ritter, *op. cit.*, x, 270 ff. and Radde, *Vier Vorträge über den Kaukasus*, 47). Erivān today is an industrial town with workshops for the building of machinery and factories for preserves, tobacco, synthetic rubber, etc.

The industries for which Armenia was most renowned during the mediaeval period were weaving, dyeing and embroidery. Dabīl was the centre of this industrial activity; magnificent woollen cloths were made there, carpets and heavy materials of silk decorated with flowers and multi-coloured (Ar. *buziūn*) which were also sold abroad. The *ķirmiz*, a kind of purple-bearing worm, was used for dyeing. Armenian carpets were long considered to be of the finest workmanship. Ardāshāt (Artaxata), some kilometres from Dabīl, was so famous for its dye-works that al-Balādhuri calls it "the town of the kermes" (*karyat al-ķirmiz*) (ed. De Goeje, 200; cf. *Zeitschr. für arm. Philol.*, ii, 67 and 217). See in particular, on the commerce and industry of Armenia in the mediaeval period, Thopdschian in the *Mitt. des Sem. für orient. Sprache*, 1904, ii, 142-53. On the carpets, see Armeniag Sakisian, *Les tapis à dragons et leur origine arménienne*, in *Syria*, ix (1928) and, by the same author, *Les tapis arméniens*, in *Revue des Ét. arm.*, i/2 (1920). On Armenian textiles in general, see R. B. Serjeant, *Material for a History of Islamic Textiles up to the Mongol Conquest*, in *Ars Islamica*, x (1943), 91 ff.

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(M. CANARD)

ARMS [see *SILĀH*].

ARMY [see *DIJAYSH*, *LASHKAR*, *ORDU* etc.].

ARNAWUTLUK, the Ottoman Turkish name for ALBANIA.

1.—Language. Allegedly descended from Pelasgian, Albanian is an Indo-European language of "satem" type like Armenian, Indo-Iranian and Slavonic. No literary records occur before 1496 A.D., but ancient Illyrian and ancient Epirote, on the basis of personal and place names, are held to be the prototypes of Geg (northern) and Tosk (southern) Albanian respectively. Illyrian *mantua*, *mantia*, "bramble", and *grōssa*, "file", are Albanian *mand*, *manzë* and *grresë* respectively. Macedonian, Thracian and Dacian were languages of Albanian type.

Known as *shqip* in Albania, *arbëresh* in the Albanian colonies, the Albanian language is spoken by some 1,500,000 in Albania, 700,000 in the adjoining Kosovo-Metohija area of Yugoslavia, and some 40,000 in Epirus. An archaic form of the language survives on the Greek islands of Hydra and Spetsa, and in Sicily and Calabria, brought there by Tosk exiled from the Turkish invasions. Impoverished by centuries of neglect, Albanian has a small native, but a large borrowed vocabulary. Thus the wheel, the cart and the plough are represented by borrowings and the usual Indo-European terms of kinship are absent. City life, road-building, horticulture, law, religion and family relationship are expressed by Latin loanwords, much disguised by phonological breakdown. Terms used in the Orthodox ritual are Greek; names of prepared dishes, garments, parts of the house, and Islamic terms have come in via Turkish.

The composite alphabet is: *a, b, c* (like *ts*), *ç* (like *ch*), *d, dh* (like *th* in *this*), *e, ë* (like French *e* in *le*), *f, g, gj* (like Turkish *g* before *e, i, ö*), *h, i, j* (like *y* in *yoke*), *k, l* (as in French), *ll* (as in English *all*), *m, n, nj* (as in *canon*), *o, p, q* (like Turkish *k* before *e, i, ö*), *r* (weak), *rr* (strong trill), *s, sh* (as in *shop*), *t, th* (as in *thin*), *u, v, x* (as in *adze*), *zh* (as in *judge*), *y* (German *ü*), *z, zh* (as in *pleasure*). The vowels *ä, ê, ê* are Geg nasals.

Geg is the dialect of Tiranë, the capital, and the North, including Kosovo-Metohija. Tosk has a considerable literature. Its main deviations are: replacement of the infinitive by subjunctive constructions, absence of nasal vowels, occasional conversion of *n* to *r*, and representation of *ue, uem* as *ua, uar*. There are small differences of vocabulary.

The noun has three genders and five cases. A noun is linked to a following genitive or adjective by an inflected particle, thus *mali i veriut*, "the mountain of the north", *mali i bukur* "the beautiful mountain", in which *-i* of *mal-i* is the detachable masc. definite article. Similarly *molla*, f. "the apple", but *mollë* "apple". The verb possesses an imperfect, aorist, subjunctive, optative imperative, a mediopassive, and a compound mood called the admirative.

2.—Literature. From the third century A.D. the Roman Church has maintained a bishopric at Scutari in N. Albania. This became the first cultural centre; evidence of this is Bishop John Buzuk's Liturgy of 1555, and the 17th century religious works of Budi, Bardhi and Bogdani. Literary activity, tolerated by the Turks in the Catholic

North, was suppressed in the Muslim centre and the Orthodox South, but took root among the exile colonies of Sicily and Calabria. Matranga, descendant of the exiles, began a tradition of hymn-writing using folk-rhythms (1592), which was continued by Brancato (1675-1741) and the Calabrian Variboba (born 1725). The movement became secular with the folksongs and rhapsodies of De Rada (1813-1903), an ardent spokesman of Albanian liberation, and was continued well into the present century by Zef Schirò (1865-1927), Sicilian-born author of two allegorical epics and a collector of folksongs.

The work of de Rada was helpful in inspiring three Tosk patriots, the brothers Abdyl, Sami and Naim Frashëri, to form a league at Prizrend in 1878. Under the stimulus of the San Stefano settlement they sought Albanian autonomy and literary freedom. After several years of activity in Istanbul, where they were joined by the lexicographer and Bible translator Kristoforidhi (1827-1895), they were forced into exile. At Bucharest Abdyl the politician, Sami the educationist, and Naim, the Bektashi lyricist of Albanian nostalgia, formed a literary society and printed Albanian books from 1885 onward. Thimi Mitko and Spiro Dine, exiles in Egypt, collected folksongs from the local colony. In Sofia Mîdhat Frashëri, son of Abdyl, published an almanach, an anthology and a journal, and wrote didactic essays and short stories with a moral. Books printed in exile were smuggled into Albania by caravan.

The absence of a literary centre, and the want of a standard alphabet, hampered the movement, and Sami's difficult phonetic spelling was replaced by a digraphic one resembling that of A. Santori of Calabria and the linguist Dh. Camarda (1821-1882) of Sicily. After independence in November 1912 the various literary currents combined. A. Drenova (born 1872), the Tosk lyricist, Bubani, and L. Poradeci (born 1899) continued the Bucharest tradition, the last in an unorthodox style of his own; the Catholic North was represented by the nostalgic F. Shiroka (1847-1917), the linguist and historian A. Xanoni (1863-1915), N. Mjeda (1866-1937), the satirist Gj. Fishta (1871-1940), the folk-poet and elegist V. Prennushi (1885-1946), and the short-story writer E. Koliqi (born 1903). Foqion Postoli, and M. Grameno (1872-1931), the Tosk novelists, Kristo Floqi (born 1873), the dramatist, and F. Konitza (1875-1943) transferred their activity to Boston, U.S.A., where a literary society Vatra, and a journal Dielli ("The Sun") were founded in 1912.

The brief fascist regime (1939-1943) attracted a few writers with pro-Italian leanings; the present communist regime encourages writing on the partisan movement, the class struggle, work themes and peace. Textbooks are based on Russian models. There are three active theatres and a writers' union. This activity is paralleled in Kosovo-Metohija, where the communist themes are Titoist.

3.—Geography. Albania (Shqipëri, Shqipëri) lies on a N-S axis 20° E of Greenwich. With a total area of 11,097 square miles (28,748 sq. km.) it is bounded by Yugoslavia, Greece and the Adriatic. Lying between N Latitudes 39° 38' and 40° 41', its total length is 207 miles. It narrows to 50 miles at Peshkopi, and widens to 90 miles at the lake of Little Presba. Its ten prefectures formerly had 39 subprefectures, now redrawn and renamed as 34 districts. Continuing the limestone formation of the Dinaric Alps, the terrain is highest in the E, reaching some 7,000 feet in places. Of the western lowlands, some below sea-